THE PACIFIC

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BROTHERHOOD.

All men are equal in their birth,
  Heirs of the earth and skies;
All men are equal when the earth
  Fades from their dying eyes.

All wait alike on Him whose power
  Upholds the life He gave;
The sage within his starlit tower,
  The savage in his cave.

God meets the throngs who pay their vows
  In courts their hands have made,
And hears the worshiper who bows
  Beneath the plantain shade.

'Tis man alone who difference sees,
  And speaks of high and low,
And worships those, and tramples these,
  While the same path they go.

O, let man hasten to restore
  To all their rights of love!
In power and wealth exult no more,
  In wisdom lowly move.

Ye great! renounce your earth-born pride;
  Ye low! your shame and fear.
Live, as ye worship, side by side;
  Your brotherhood revere.

—Harriet Martineau.

THE PACIFIC

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CONGREGATIONALISM IN SEATTLE.

All Pacific Coast Congregationalists have vital interest in the action taken a few days ago by Plymouth Church, Seattle, for the sale of its present church property and the purchase of a new location. Plymouth is one of the most influential churches on our Pacific shores and has every promise of a far wider and greater influence during the next few decades. It has had for many years a down town location, an excellent one—which during the last year has increased considerably in value, and it was sold last week for $350,000. A new site was purchased on the corner of University and Harvard streets, ten or twelve blocks directly east from the present location, and a fine stone edifice will be erected there at a cost of not less than $150,000. The price paid for the new location, which is 120 by 194 feet, was $67,000.

The membership of Plymouth Church the first of this year was 842. Last year its home expenses were $12,274; and its benevolences $7,409. Of this amount $1,420 were given for home missions, and $1,575 for foreign. Much more was given this year for foreign missions, there being two gifts of $1,000 each.

Under the stipulations of this sale Plymouth Chruch will occupy the building now in use on Third avenue for eighteen months. This will give ample time for the construction of the new stone edifice, which will put the church in excellent condition for the work before it in the rapidly growing city of Seattle.

The Pacific congratulates Plymouth Church in that it has acted as it has. And we rejoice with its members over what has been accomplished in and through it in the past and over the promise for the future.

Worthy of special note and commendation is the action of the church in voting the sum of $10,000 to aid the University Congregational Church in the building of the $30,000 house of worship which it is planning to build near the University of Washington. To this gift Plymouth adds that of the pipe organ now in use in its present edifice, which was put in a few years ago at a cost of $6,000.

We like very much the spirit of all this. It will give Congregationalism a well equipped and highly influential church close to what is already a great university, and one which all who are acquainted with the spirit and ambition of the people of Washington know will be made after a few weeks to rank with the best in the land.

The mind of the present writer turns back now to the year 1901, to a time only a few months after the University Church had been organized. The minister who had been put in charge of it was for certain reasons unable to go on with the work. The present writer though unordained then, was asked by the Rev. Dr. Beard, the Home Missionary Superintendent, to take charge of it. This he agreed to do for a year. Investigation soon disclosed the fact that it would be necessary to raise nearly a thousand dollars in addition to what had already been subscribed and paid in toward the house of worship, which was almost completed, before the amounts promised by the Church Building Society could be had. The few members of the church had donated about all that they were able to donate. Gifts had already been made by members of other churches in Seattle. Nothing more could be secured; for it was at a time when many people in Seattle were bankrupt and nearly all others heavily loaded with debts from the burden of which it was doubtful whether they would ever emerge. There appeared to be no way to get the money that was needed to meet the requirements of the Church Building Society, and the church was about to decide to let the contractor take the building and get out of it what he could. But the acting pastor thought of the parsonage that had belonged to Pilgrim Church; and which after that work in its first location had been disbanded, had been turned over to Plymouth Church to hold for some future work. He went after it; asked that it be sold that the sum given toward the parsonage by the Church Building Society be paid back to the Society and the balance be turned over to save University Church. He was told at first by some that it could not be, that all the property that had come into the possession of Plymouth Church from the Pilgrim Church must be kept intact for a new work later in that part of the city. But after two or three months the wisdom of the plan was seen by all who had to do with the management of the Pilgrim property; the parsonage was sold and the required amount of money was given to the University Church.

Eight years later Pilgrim Church was reorganized. It has, today, a beautiful house of worship—its entire property being worth about $50,000—and through its membership of nearly 300 is doing an excellent work in one of the finest residence parts of Seattle.

The University Church has today nearly 250 members; and such are the demands of its field that its building, which was enlarged a few years ago, is entirely inadequate for the work; and the construction of the new one, planned to cost $30,000, will be commenced in the near future.

In Seattle and its suburbs there are now sixteen Congregational churches and missions, and that city bids fair to be in a few years the Congregational stronghold on the Pacific coast. The eleven organized churches in the city now have a membership of 2,227. The six churches in Oakland have a membership of 2,293; the fifteen in San Francisco have 2,285, and the fifteen in Los Angeles 3,278. These are the statistics gathered the first of this year.

Los Angeles, it will be seen, leads by about a thousand members each of the other cities. But we expect Seattle to grow much more than Los Angeles during the next decade; and we believe the smaller churches in that city are better located for growth than the smaller churches in any of the other cities. There are good reasons for believing that the Pilgrim, University and Edgewater churches in Seattle will within ten years have each a membership nearly as large as that of Plymouth at the present time. Pil-

grim, as already stated is situate in a fine residence district; the building up of the University Park addition, which Mr. J. A. Moore intends to make one of the most desirable modern residence portions of the most thoroughly up-to-date cities, and the growth of the State University will give the University Church a splendid opportunity; the construction of the Lake Washington canal in all probability will work such changes all along the lake region as will put the Edgewater church into a field of large opportunity. And no one who has watched the growth of the work in West Seattle, at Columbia station, at Green Lake, and on Queen Ann Hill, and who has acquaintance with those fields, will predict anything but a promising future for each of these churches.

When Dr. Arthur Smith of China spoke on foreign missions, in Seattle, a few months ago, he gave to one of her business men who has long delighted in engineering great enterprises a vision of the beauty and joy of devotion to the work of building up over all the earth the city and kingdom of God. As he listened to this man of God setting forth the opportunties for putting the stamp of our Christian civilization on those oriential and pagan civilizations such work seemed more worth while than ever before, and in its presence all other work paled somewhat. We can wish nothing better for the Congregational people of Seattle than that such a vision may come to them as will bring to all a deep realization of the fact that the work of building up the kingdom of God is the greatest work in which any one can engage, and that in their obedience to the vision they may set an example which all our coast cities shall seek to copy.

"THE BEST THING FOR SAN FRANCISCO."

It has needed no statement in The Pacific to let our readers know that the city of San Francisco has been in a most deplorable condition morally for a long time, and that all in all, worse things have happened unto it than the earthquake and fire that devasted it in April. Men have not learned the lesson which such a calamity ought to teach them, and selfishness and greed have been so rampant that there has been serious question whether the city ever would reestablish itself in any such manner as to commend it as a place for residence to that class of people who desire to live surrounded by other than that which partakes largely of "the wolf code of brute existence."

Aside from those conditions which have been brought about by the contentions between labor and capital, there has been such a reign of crime as to keep people in constant terror. In broad daylight, in the busy parts of the city, there have been perpetrated such crimes as theretofore were dared only in the darkness of the night. Such incompetency and corruption on the part of the city administration have been charged that it has been evident that nothing but the deepest and most conscientious probing into municipal affairs could ever bring about a readjustment and put the city in the pathway to better things.

That probing has been commenced in the investigations which have been made secretly during the last few months by reliable detectives, and which have led to the appointment of Mr. Francis J. Heney, the lawyer who acquired fame in the prosecution for the United States government of the land fraud cases, to aid the district attorney in bringing the law to bear thereon.

Mayor Schmitz has been openly charged with such corruption and malfeasance as to lead widely to the belief that his trip to Europe was to afford him opopportunity to escape from the penalties of broken laws when the investigations which he supposed had been inaugurated should have reached their climax.

Abe Ruef, the man of power in the city's affairs, and who assuredly should be behind prison bars, if what he has been charged with is true, is on record as having said that this investigation is "the best thing for San Francisco." He tries to make people believe that he thinks it is the best thing for him also. And so it is even though it may land him in the penitentiary; and this, although his thoughts as to the best things for himself may never have touched on that result. We heard a man say many years ago that the best thing that ever happened to him came when he was sentenced to a term of seven years in the Ohio penitentiary. He came out a changed man, and lived thereafter a life of usefulness. Now, Abe Ruef may not get into the penitentiary. It may be that he does not deserve to get there; we shall not sentence him nor any other public man in San Francisco; let the courts do that; but undoubtedly there are many persons in that city who are interested officially and otherwise in municipal affairs who do deserve just such a berth. It is to be hoped that no guilty man will escape. The city by the Golden Gate will never rise to a position of influence unless it is purged. It has gone out now to all the world that it is rotten to the very core; and mainly only that class that want rottenness will seek it while it remains in that condition. Let it go out that there are enough honorable self-respecting men left to press reform with fair promise of success, and others will come in and stand to their aid.

The selfishness which has been so characteristic of San Franciso of late, even in the better circles, can have no place there now, in this crisis, if the city is to rise from its ashes to a place of influence. Churches need to get together; employer and employe need to think less of the dollar; they need to lay aside wage contentions, and in hearty earnest cooperation work together to root out the demon of destruction which threatens the very life of the city.

ENCOURAGEMENT FOR THE PACIFIC.

The Congregationalist for October the 13th says: "The Pacific this week furnishes us several items for our news columns, and is doing excellent service for the Pacific coast district. It deserves generous support."

We are grateful to the Congregationalist for this note and hope that good will come from it. It is very difficult to bring a sufficient number of our coast people to such a realization of the value of The Pacific as would relieve it from that struggle which it should not longer be permitted to endure. One thousand more subscribers would, with the fund which is being raised for a printing plant, place the paper in an easy condition. It is one of the bad signs of the times that not only on the Pacific coast, but all over the country, church members show considerable indifference toward religious papers. In addition to this we have here on the coast to contend with the

attachment which people once residing in the East have for the papers published there and which have long been in their homes.

Nevertheless The Pacific has many stanch friends. Only a few minutes ago we opened a letter from a Los Angeles pastor in which were these words: "Let me assure you how much I appreciate the paper. It has greatly improved since the disaster. To my mind it has broadened and deepened. It has a tender but firm touch. It does me good to read it."

Another letter in the morning's mail is from a member of the church at Pacific Grove who pays his subscription for five years in advance and says: "You see I have faith in the future of The Pacific. It is a most helpful paper."

From a lady in Portland, Oregon, we have an enclosure of $5 for her subscription for one year. One in Claremont, California, sends a check for $10, asking that credit be given for one year's subscription and the balance be put into the fund for the paper.

Another lady writes for fifty copies of the issue of September 27th, which contained the article concerning Fong Sec; and the "splendid word for foreign missions," by the Hon. Chester Holcomb, for many years an United States official in China. There has been considerable demand for that issue of the paper, which is but one of the things going to show that we need here on the Pacific coast much more than a little bulletin for church news.

A RIDICULOUS PRAYER CHAIN.

Two readers of The Pacific have sent in what is called an "Endless Prayer Chain," which is going around, purporting to have been suggested by Bishop Lawrence of the Protestant Episcopal Church.

This has been denied by the bishop and we had supposed that the denial was widely known.

The prayer is: "Oh Lord Jesus we implore thee to have mercy on all mankind. Keep us from sin by thy precious blood and take us to be with thee eternally. Amen."

As a part of the chain is the following: "This prayer sent out by Bishop Lawrence recommending it to be written and sent to nine persons. He who will not send it will be affected by some misfortune. They who will send it to nine persons commencing on the day received sending only one each day will on or before the ninth day experience great joy at Jerusalem during the Holy feast it was said he who will rewrite this prayer will be delivered from every calamity. Please copy this as it is from a friend just as it is written here.

We print all this just as it has come to us in two copies. At first we thought to punctuate it; but, after a vain attempt to make good sense out of it even then, concluded not to do so.

It is not surprising that one of our correspondents should doubt that Bishop Lawrence ever gave origin or endorsement to this prayer chain; and that the other should say concerning it "a relic of the dark ages."

The lack of punctuation in the copies sent to The Pacific may not have characterized it originally, though a friend at our elbow remarks that it may have been started that way so as to make it more weird and startling to those who should receive it.

The special absurdity and barbarity of it lie in the statement that misfortune will come on those who neglect its behests. Undoubtedly there are some persons superstitious enough to be alarmed by it.

"THE SOCIAL MESSAGE OF THE MODERN PULPIT."

The caption of this article forms the title of the book published by Charles Scribner's Sons, embodying the Lyman Beecher Lectures at Yale University, delivered by Rev. Charles Reynolds Brown, the pastor of the First Congregational Church of Oakland, in February of this year.

That this volume does not contain the lectures exactly as they were given is evident principally by the words on one of the pages: "We shall fall into many an error if we insist upon connecting every great disaster, like that of the destruction of San Francisco by earthquake and fire, with some wrongdoing on the part of those who directly suffer from it."

The great calamity in San Francisco occurred after the lectures were delivered.

In the preface Mr. Brown gives it as his conviction that "the Christian minister in these days occupies a position where rare privilege and serious responsibility are mingled in an unusual way; the average pastor is neither a capitalist nor a wage earner, neither an employer nor an employe, as those terms are currently used, and he is therefore in a position where he ought to be able to render a genuine service to all those parties, in interest, whose personal fortunes are more directly involved in the problems discussed than are his own."

In the first lecture, that on "The Need of Moral Leadership in Social Effort," it is said that the teachers of religion will not gain their highest effectiveness unless they act in conjunction, in some manner identify themselves with all those movements which embody wholesome elements and are headed toward the goal which God has in view for the world. The social movement is regarded as one of the greatest movements of the age. Therefore the prophets of religion have as to that movement a great responsibility.

What Mr. Brown had to say on this movement he has linked with a brief study of the Book of Exodus,"dealing with it entirely on the sociological side, both as an illustration of this method of relating ancient scripture to modern life and for the sake of the real content of the book as it bears upon "the social message of the modern pulpit,"' which he had as his main theme.

He has done his work well; and the lectures will stand not only as a guide for preachers of the gospel in their relations to the great social problems of the times and in their treatment thereof, but will be very suggestive and helpful to laymen who in the industrial world sustain a most vital relation to our great and perplexing social problems.

It is worthy of note that the author states that he is grateful to two laymen, members of his church, Mr. Charles Z, Merritt and Mr. Warren Olney Jr., who read the lectures before they were delivered and gave many valuable suggestions and helpful criticisms.

The preacher of the gospel who comes to a consideration of the great social questions stands in imminent danger of minimizing the difficulties under which a very large majority of the men in business

are working. Exasperated by the tyranny and the immense accumulations of the great capitalists and captains of industry, workingmen have built up such a labor tyranny that the average man in business would be better off today with his money out of his business and himself working as a wage earner.

We have been somewhat inclined to think as we have listened to Mr. Brown, as he has spoken hereabouts during the last few years on these important questions, that he had failed to lay due emphasis on the tyranny of labor, and was standing in serious danger of helping to make the hard lot of many an employer still harder.

But his book is well balanced. He says on one of its pages: "We are at this very moment, in the social problems which confront us, hemmed in by obstacles which seem all but insurmountable; we have ahead of us a Red Sea standing in the way of an advance toward that social amelioration pictured to us by the prophets of the hour. It is deep, wide, and bank-full of problems and difficulties. It will require more than an all-night east wind to make a way through it. On the right hand there is the greed of many employers who want a lion's share of the general product, that they may live in a useless and oftentimes hurtful luxury. On the left hand there is the greed of many misguided wage- earners who clamor for more than is consistent with a successful continuance of the business. And driving furiously from behind, there are the horses and chariots of a bargain-hunting public, wishing to buy goods in abundance at prices lower than they can be produced for under wholesome and equitable conditions."

In another lecture he says: "The struggling people today will certainly be misled if they think that any permanent deliverance is to come through red-mouthed agitators who, casting aside the moral and spiritual, insist on making it merely a brute struggle for material advantage. They will be altogether misled if they think that breaking the wrists of men who refuse to belong to their industrial sect, or dynamiting the homes of men who insist upon the right to work, or destroying the property of those who will not be converted to their particular gospel of labor, will in any wise advance their interests."

Here we have a message that is widely needed today. If the Christian church cannot win the wage earners without denying the rights of employers,—if it cannot have the good will of the labor unions without denying the right of men outside of those unions to work as they please, it will be better not to try to win that good will.

We like very much this paragraph from the lecture on "The New Social Order":

"Look around you at the scale of expenditure commonly practiced by certain classes of people—many of them Christian people and members of our leading churches. It has increased in the last twenty-five years at a dizzying rate. Costly hotels and palatial yachts, ornament and luxury dazzling in their magnificence, gorgeous social entertainments which would have made kings rub their eyes a century ago—in all these ways money is being poured out in certain quarters like water!"

"When you travel or enter the homes and the hotels and the pleasure grounds of the well-to-do," it is said further, "you are amazed that there is so much money to be spent on luxury!" And then the contrast: "When you walk with Jane Addams through Chicago, or with Jacob Riis through lower New York, or with Charles Booth through the East End of London, you are amazed again that so many people are living in penury!" And the conclusion, for this and other reasons, is that there is a lack of equity in the distribution of the world's common toil.

The author is not a socialist. He marks out no pathway along which for the people to travel, saying however with reference thereunto:

"Those sagacious people who tell us that no minister of the gospel, no reformer, no student of social conditions ought to speak in public about these serious and difficult problems which confront us in our modern industrial system until he knows just what ought to be done and just how it can be done, have certainly failed to read their Bibles. No man knows all this! But shall we go on maintaining an inactive silence until we know all the windings of the pathway to better conditions? The oppression of the helpless is a fact. The call for deliverers sounds from the bushes which burn with the fire of social sympathy on all the hillsides of modern life. The careless indifference of many, whose fortunate lives make them unmindful of the toiling multitude on whose bare shoulders rests the burden of their own showy, useless luxury, is one of the moral reproaches of modern civilization. The fact that social disaster and widespread calamity follow upon selfish inhumanity is plain to all who have eyes to see. Can men of insight and conscience, then, possibly hold their peace until, forsooth, they know the final solution? They cannot know as yet what that better substitute for the present system shall be—they must go forward feeling their way as did these Israelites of old. Uncertain as they are in many points, unable as they are to outline a complete program for the social advance, they still take up and echo the same cry, 'Speak unto the children of Israel that they go forward,' in the quest of a freer and a fuller life."

When Mr. Brown contemplates what has been done here in our land by men of brains and energy in developing "an industrial organization unmatched for rapid, effective production, unequalled thus far for the swift increase of the total wealth," he feels assured that more and better can be accomplished; that by the use of a large share of conscience, sensitive because of the new sense of social responsibility, there can be developed an industrial organization in which there shall be equitable sharing.

He states in unmistakable terms that the well-being which is sought can come only through cooperation with a power more than human; and that it is not by devising economic schemes nor by proposing schedules of wages that the church can render its best service, but rather "by shaming low ideals, by overcoming greed, by opposing that lack of consideration between man and man which lies at the root of the trouble."

"It can diffuse the spirit of equity which shall be oil upon the machinery of industry; it can aid mightily in producing that atmosphere of humane consideration in which the work of social reconstruction can best be carried forward; it can emphasize the moral values at stake, which right-minded men are bound to consider—and thus make its best contribution toward finding the way out."

It is to be hoped that thousands of people will spend the $1.25 necessary to secure this book, and so

have part in the bringing in of that reign of "intelligent good-will," for which it is a strong plea.

Ministers of the gospel of Christ cannot read this book without a deep realization of the fact that there has been entrusted to them a social message to all those who are making our industrial life what it is and is to be; and that if they seek merely to adjust themselves to conditions as they are or may be, failing to work heroically—even unto the sacrifice of self—to bring about in the turbulent sea of present day industry the practice of the principles and teachings of Jesus, it will mean the abdication of that position to which the Master has called them. The word of the Lord today is: "Speak—that they go forward."

PACIFIC COAST IN BREIF.

Word comes from the Rev. Dr. Adams that he is meeting with cordial receptions in the East: and that already he has been able to remove some misapprehensions as to the situation in San Francisco, and so to open up the way for response on the part of the churches in the East to the appeal for aid in the effort to rehabilitate our stricken churches.

Many California readers will get some good suggestions doubtless from the article on "Strategic Congregationalism," written from a Washington standpoint and with reference to the work in that state. And no doubt many of our Washington readers will be interested in and benefitted by the California article entitled "A Retrospect." We are brethren. And we ought to know something of one another's history and problems.

The Young People's Interdenominational Missionary Conference in Oakland last week was a great success. Every session was attended by large numbers, and some fine addresses were given. We understand that another conference will be held in a year or two and that arrangements will be made for district conferences in several of the cities in the state. If future conferences can be made as interesting and successful as this one was they will most certainly be well worth while. We congratulate those who inaugurated the movement for such conferences and who have now carried two of them to highly successful issues.

The meeting of the ministers of San Francisco and vicinity was addressed on Monday by the Rev. S. C. Patterson, pastor of Bethany Church. He spoke concerning the conditions in the city, which depress even the most optimistic. Such was the interest in what was said that the Rev. L. D. Rathbone, who was appointed to give a paper next week, was asked to lead the thought in the same direction. The address by Mr. Patterson and the discussion which followed brought out the fact that the true American spirit is lacking largely in San Francisco; that it is a city of diverse nationalities, dominated principally by Roman Catholics and Jews—a people who have not those qualities which are necessary for the best upbuilding of a city. In addition to this it was shown that the saloon is still cursing San Francisco as perhaps very few other cities are cursed; and that the tyranny of the labor unions is something deplorable. The plain statement was made that to a great extent the labor unions were not for anything that was not manipulated by themselves. Among the persons participating in the discussion was the venerable Dr. Willey who stated that while he had always been optimistic concerning San Francisco, and was now, yet it must be confessed that the conditions were truly appalling. Dr. Willey laid emphasis upon the need for much prayer to Almighty God for guidance out of the maze of iniquity entangling the beloved city.

A fine specimen of Christian manhood,in the person of Mr. Robert E. Spear, one of the secretaries of the Presbyterian Board of Foreign Missions, stood before nearly four hundred young men in Stiles Hall in Berkeley, last Sunday afternoon, and gave utterance to words which will long linger in the minds of all who had the privilege of listening to him. He spoke concerning character, showing that whatever else a man may have it is as nothing if he does not have character—Christian character. No longer, said Mr. Speer, are we asking what a man has or what he has done, but what he is. And very plainly was it shown that we must go out of ourselves to discover what right character is; that it is to the Christian religion that we are indebted for the best ideals of character. In a most impressive manner Mr. Speer laid emphasis on the necessity for a young man so establishing himself that he cannot in any stress or strain do other than the right without ripping apart his own personality. The story of the man who borrowed $70,000 merely on the security of what he was, what his life showed him to be, is one which we hope will cling in the memory of every young man who was in attendance and help to mold his life. God be thanked for such a young man as Robert E. Speer! May his kind multiply! And may the young people on the Pacific coast have the opportunity of hearing him often in such missionary meetings as that in Oakland last week and in such other ways as he has appeared before them!

WHAT DO YOU READ?

[From the Burlington Hawkeye.]

A word with the "busy business man," the farmer, the manual toiler, the professional man, the railroader and men in every calling in life:

What do you read? The news, of course. That is well; but what else?

You read the technical journal pertaining to your own work. That, too, is well. It is an age of specializing and of books and papers and magazines and reviews devoted to special trades, professions and employment.

There is one other line of mental exploitation which ought not to be neglected. It is the spiritual realm. Do you take a church paper, or religious journal, either denominational, or on the broader plane of general moral and religious discussion and inculcation? If not, you ought to do so. Good publications of this character are cheap in price and valuable in contents and influence. The family reading circle is incomplete without one or more such publications. the wife needs it; every woman has more or less of moral and spiritual longings. The children need it; their moral natures require the helpful stimulus and encouragement of a higher order of spiritual thinking than is found in the comic supplements of the daily papers and the average drawing from the public library. Even the family that has no church affiliations and no religious training can find it advantageous to have one good religious journal in the house.

A RETROSPECT.

[A paper read by the Rev. H. E. Jewett at the meeting of the 50th anniversary of the General Association of Northern California.]

When Samuel H. Willey, who, at eighty-five years of age is completing thirty-six years of membership in this Congregational Association, landed under commission of the American Home Missionary Society, in Monterey, fifty years ago, there was no Protestant church in California.

Five months later, on July 29th 1849, the 1st Congregational Church of San Francisco, and in the September following the 1st of Sacramento, were organized—two historical churches, the latter baptized in its infancy in the swelling floods of the Sacramento river, the other in its manhood baptized in the San Francisco fire.

The pastors of these churches and of the church in Nevada City (organized in 1851) united with three other Congregational ministers, not pastors, to found, in May 1852, the Congregational Association of California. This State Ministerial Association gave place at Sacramento in October 7th 1857 to the General Association of California, composed of Congregational ministers and delegates from the churches. This Association is holding its fiftieth annual meeting and is entering upon the fiftieth year of its life.

For 40 years its registrar and treasurer was Rev. J. H. Warren. His successor is the present incumbent.

In 1863 the office of statistical secretary was established, Rev. W. C. Pond being elected thereto. He held the office for fourteen years. His successor, elected in 1877, is the present incumbent, the title registrar covering the duties formerly divided between the registrar and the statistical secretary. All other officers have changed year by year.

Let it be borne in mind, that Congregationalism in California was eight years old and had 12 churches with nearly five hundred members, when this Association held its first meeting at Sacramento in October, 1857.

The nomenclature of the local Associations of that day was felicitous—"The Bay," the "Valley" and the "Mountain." Southern California then was more Mexican than American—fit field for foreign rather than home missions.

It was not till ten years later (1867) that the banner of Congregationalism was set up south of Tehatchapi, and then there was hardly breeze enough to shake out the folds.

Twenty-five years ago Southern California had but 8 churches and 400 members. Today the First Churuch of Los Angeles has 1600 members, while in the 82 Congregational churches of Southern California there are 10,000 members.

Within the limits of our own Association, we have 130 churches, with a membership of 12,500—22,500 members in the whole state. In only 8 states are we outnumbered in membership. In only 10 states is the number of churches greater. Last year, in only 6 states were the benevolences larger. In only 6 was more given for Home Missions. In only 7 states were the additions on confession more numerous.

It may be claimed therefore without boasting, that California is one of the leading Congregational states, following Wisconsin in membership. Our First Churches in Los Angeles and Oakland are the largest Congregational churches in the country outside of Brooklyn's leading three.

We have not only churches, but also a College and a Theological Seminary, both well endowed. We have a paper with a noble record. We have had Academies that served their day well, until the advent of the High Schools in every county.

We have a Chinese Mission that has accomplished great and far-reaching results. In the North and in the South we have Home Missionary Societies that have kept alive churches that otherwise would have perished. Our women are splendidly organized for Home and Foreign work.

We have a member of the Sunday-school for every church member, and at "early candle light" 5,600 Christian Endeavorers flock to the lecture room for a meeting, most of whom scatter to their homes again in time to escape the evening services that the pastor conducts. All this is something to be thankful for. Things are not going so well in many of the other states.

I have recently quoted pessimistic utterances of our church leaders in many eastern communities. The distinguished Moderator of our National Council has been among the pessimists in Ohio. But one cannot be pessimistic in regard to our denomination in California.

Not even the most optimistic members of this Association fifty years ago (and Dr. Warren—that prince of optimists was there) could have anticipated such results as we behold.

So much for **what** we are. **Where** are we?

Geographically, our strength at the present time is within two triangles. North of Tehachapi to the Oregon line the limits of our Association extend. From Lake Tahoe draw a line due west along the northern boundary of Sonoma county to Point Arena, thence follow the coast to Santa Cruz, thence draw a straight line to point of beginning on Lake Tahoe and you have a triangle, containing wholly or in part 13 counties.

Four-fifths of our membership, that is ten thousand members, are within this triangle. In the territory north of this triangle, vast as it is, there are but 1,300 members, and south of the triangle there are but 1,200 members, one-half of whom are in the city of Fresno.

In Southern California the conditions are similar.

Form a triangle by drawing a line beginning about 15 miles east of San Diego, the line runningdue north on San Bernardino meridian to first standard line north, thence due west to Point Concepition, just above Santa Barbara, thence southeast along the coast to the Mexican line.

Here are parts of seven counties in which we have a membersip of about 9,500, while outside of this triangle threre are only about 500.

In these two triangles, containing in whole or in part 20 counties are about seven-eights of our membership.

Outside of these triangles we have not over 3,500 members.

In a recent number of the Congregationalist it is said in substance that Congregationalism is strongest in the rural districts. In California, at least, this is not true. In membership our strength is in the cities and larger towns. In 20 of our leading cities and towns we have 9,600 members, about 77 per cent; and less than 3,000, 23 per cent, in the more or less scattered communities. Thus 63 per cent of our churhes are in

rural or semi-rural communities, but these contain only 23 per cent of our membership.

Twenty-five years ago 30 per cent of our churches and 52 per cent of our members were in cities and larger towns, while today 37 per cent of our churches and 77 per cent of our membership are in cities and larger towns. In the whole State 35 per cent of our churches containing 76 per cent of our membership are found in 30 cities and larger towns. Fifty per cent of our members in California are in the three counties of San Francisco, Alameda and Los Angeles.

It has been recently stated on more than one public occasion, as I have been informed, that protestant churches of San Francisco are less numerous and weaker than they were 30 years ago. It is to be hoped that this is not true. It is not true of Congregationalism. Thirty years ago there were 5 churches. Last January there were 15. Thirty years ago there were less than 1,100 members. Five years later there were less than 1,400. Last January there were 2,305. And in nearly every other respect Congregationalism has made great advances in our metropolis. Two churches are numerically weaker than formerly, but their influence has not therefore waned, and in the quality of public worship, in the organized service for the good of others, in the work for the young through Sunday-school and Christian Endeaver, in giving for missionary work at home and abroad our churches, as a whole, were far ahead of 25 or 30 years ago, up to that glorious Easter which preceded the great calamity of April last. And since then—what patience under trial! What courage under adversity! Can we point to anything like it in '76 or in '81?

Say not thou what is the cause that the former days (of our Congregationalism in the city and State) were better than these, for thou dost not inquire wisely concerning this. (Eccl. 7:10.)

In our sparsely settled regions our Home Missionaries are as heroic as their predecessors, and many of them suffer in purse more than those whom they follow. In our centers of population strong men and women are as valiantly meeting the civic and moral issues of their times as did those heroes of Congregationalism in California, whose valor won many a victory for Christ in the fifties and sixties.

The issues we are meeting have, many of them changed, but our Pacific, for example, rings as true for right and righteousness in these issues as it did in the fifties when a plot to divide the State in the interest of slavery was successfully defeated, and when corruption, crime and blood were rampant until a day of judgment came when the famous Vigilance Committee sat in the judgment seat with the approval of the Pacific and this Association. And again in the sixties when civil strife rent the nation. Then our paper made a splendid record for loyalty and this Association "resolved that the citizens of the United States should lay all their wealth upon the altar of God and their country, if needed, to sustain the government, the constitution and the union and human liberty.

Let us tell it to the generations to come that not one of our ministers and none of our churches was disloyal during those four long years of civil strife.

The deliverances of this Association have been outspoken on the subject of temperance, its deliberations have been serious and oft repeated in regard to education. Its leading members had a large part in the founding of the College of California, and were wholly instrumental in establishing Pacific Theological Seminary and Hopkins Academy, and our churches have cherished as the child of their affection our State Home Missionary Society, organized in 1883. And how could they forget our great Foreign Missionary Society, in whose service Stephens, member of our Petaluma Church and graduate of our Seminary, suffered martyrdom in Mexico, while Bagster of Plymouth Avenue Church, Oakland, laid down his life in Africa, and heroic women, among them Miss Rapplye of First Church, Oakland; Miss Denton, San Jose and Los Angeles; Miss Wilson, of our Sonoma Church and Miss Gunnison of Bethany Church, San Francisco, gave themselves to Turkey, Japan and Micronesia.

This Association has had wise master builders, workmen who needed not to be ashamed, men who never struck for shorter hours or larger pay. Men like Willey and Warren and Blakeslee, who traveled afar to preach and establish churches; Lacy and Stone and Beckwith, great pastors in San Francisco; Benton, Mooar and Dwinell, master minds in leading pulpits and rare teachers of future preachers; Pond, preacher on the mountain side and by the sea-side, the friend and guide of an alien race; Kellogg, the modest home missionary and later a university president; Rowell, whose zeal for the salvation of those who go down to the sea in ships, all the waters of the ocean could not quench; Frear, who, after preaching on mainland and island brought the work of the American Board to the attention of our churches as it had never been brought before; Kimball, one of the saviours of the Pacific; Barrows, brilliant preacher, enthusiastic leader of our mother church; W. L. Jones, who began our work in Humboldt county, where now we have 9 churches. He preached the sermon at the first meeting of this Association and has ever given strength to our cause.

Time would fail to tell of others, a long list, who have wrought righteousness, and advanced the interests of our denomination; some in quiet humble fields, and others like McLean and Harrison and the local secretaries of our denominational societies, pastors in the cities around the bay, in the valleys and on the mountains, who are now in the midst of a great work, whose names will live for long years in California. And of the laymen, not a few, who have done or are doing much to make Congregationalism known and honored in the state. Men like those pioneers, Stephen S. Smith, whose foresight and generosity gave local habitation to several of our younger churches in San Francisco, and whose 18 years of daily labor on The Pacific should never be lost sight of, and Hon. James M. Haven, whose service in the local churches to which he belonged was only equalled by the valuable legal aid which for years he freely gave to any and all our churches and institutions that required help which he could give.

It has been true through all these fifty years, as expressed by Dr. Stone forty years ago, that "the spirit of this Association has been heroic fidelity," and has not this Association had its share in making true Dr. Benton's statement a quarter century ago that "no denomination can do anything otherwise than Congregationally in fact, if not in form,,?

A word now as to our relative standing among the denominations of the state. Exact statistics are difficult to obtain. Few denominations equal ours in fullness and accuracy of figures—I speak not of the

state only, but of the nation also. In number of churches in the state 6 years ago, the Methodist Episcopal Church led with 337 churches; the Presbyterians came second with 213 churches and Congregationalists third with 182. Those next in order being Baptists 163, Protestant Episcopal 103 and Disciples 89. This relative position is probably not different today, although the Disciples have many more churches, (29).

It is interesting here to note that the United Brothren were credited in two branches with 33 churches, but the Methodist Protestants do not appear at all.

In membership also the Congregationalists appear in the third place, while in the nation at large they occupy in a list of 27 Protestant denominations the tenth place, (each branch of Baptists, Methodists and Presbyterians being counted as a denomination). The fact that we stand third in the state, while we are tenth in the nation, is attributable in large part to he early development of our denominational self-consciousness.

Congregationalism planted churches in California in the same months of the historic year, 1849, as other churches, and it has regarded this commonwealth as good soil for our polity. This is in striking contrast with the early policy in Illinois. Congregational missionaries began work in that state in 1814, but no Congregational church was organized there till 1831. Until then all New Englanders had joined to form Presbyterian churches. The First Congregational Church of Chicago was not organized till 1861. But while at the beginning of our church life in this state our strong leaders like Benton and Warren and Hunt and Blakeslee believed with all their heart in the adaptability of Congregationalism to the conditions existing in pioneer times, they put into practice the principle of comity which we, after fifty years are advocating as if it were born of our generation; the comity between them and New School Presbyterians worked more smoothly than in our day—and it worked poorly with other denominations for the same reason that it practically fails in the beginning of the 20th century—because we seek it more earnestly and with a more earnest spirit of self-effacement than our brethren in other denominations.

As we look back to the first session of this Association we may well thank God and take courage. Although Nevada and Arizona, once a part of our territory, have become parts of other Associations—although Southern California in 1887 was organized as a separate Association—our territory still comprises about 50 counties of our state.

With hearts as consecrated to the service of Jesus Christ as were those of the founders of this Association; with leaders as able, as devoted, as far-sighted; with institutions of education, of missionary service, of practical benevolence well established and wisely led; with devoted women organized to help carry Christian influences into our own needy fields and into lands beyond the sea; with a Christian paper that fire could not consume, speaking for truth and righteousness; with over 200 churches and over 22,000 members between the Oregon line and Mexico; with tokens of God's presence in all our past, why should there not be a song in our hearts today? While our old men are dreaming dreams, why should not our young men see visions, which ere the century is finished shall be realized in a state as Congregational as New England, in a people whose God is the Lord?

STRATEGIC CONGREGATIONALISM.

By Rev. H. B. Hendley.

[A paper read at the recent meeting of the Washington Association, at Walla Walla.]

The topic assigned to me is, "Strategic Congregationalism." Several of the brethren whom I have met since the topic was assigned me have asked me what my topic meant, and I, having received no explanations from the Program Committee as to what they meant by the title could give no answer.

But as I have thought over the title in the weeks since receiving notice that such a subject had been assigned me, it has assumed in my mind a very definite meaning, and has caused me to think deeply on what kind of strategy we ought to use; so that now I shall try to show you what the meaning is.

As I look over our year-book, and see the list of Congregational churches in this state, and the particulars regarding each one given with it, I am at once struck with the thought and the question, What has been the policy of the Congregational body and its leaders in this state? Have they had any policy? Or have they worked on in a blind way, simply being led by the exigencies of the moment, and the calls of a few people, here and there, who wanted or thought they wanted a Congregational church in their neighborhood, without taking into consideration the general interests, or the wisest ways to push the work as a unit?

Let me give you a few facts, gleaned from the newest year-book.

We had in this state, according to the year-book, on January 1st, 1906, one hundred and forty-two churches. Of these churches only forty-three had a membership of fifty or over. Of these forty-three churches, eighteen are in the strategic cities (speaking geographically) of Bellingham, North Yakima, Seattle, Spokane, Tacoma and Walla Walla; being more than two-fifths of the churches having fifty or more members.

Again. Of the churches in these six cities, with the exception of the First Church in Walla Walla, established in 1865; in Seattle, established in 1869; in Tacoma, established in 1874; in Spokane and North Yakima, established in 1879, all have been organized since 1883, and most of them since 1900; while there are many of the smaller churches which bear dates of organization long preceding them; for instance one organized in 1879, now numbering 30 members, and still receiving Home Missionary aid.

Let us look at another side. The total membership reported for the state is 9,191.

The six cities above spoken of as being in strategic locations, have a Congregational church membership of 4,844, leaving for the remaining one hundred and twenty-two churches in the state only 4,347 members. In other words, the churches in the cities mentioned have an average membership of two hundred and sixty-nine, while the average for the rest of the churches in the state is only a fraction over thirty-five, yet this includes such churches as those in Dayton, Colfax, Cheney and Olympia, so that the average of the smaller churches is very small indeed.

But, I presume, some of you are ready to say,

But what of it? Are we not to have any small churches?

Yes, verily: most churches are small in their beginnings, and will need help. It was a wise provision of God that "the poor ye have always with you." But I am speaking now of the church that remains, and always will remain, small.

I am to speak of **strategic** Congregationalism, and I conceive that in this question as in all htings we are to go to the Bible for our guide, for do not we say that "The Bible is the only infallible rule of faith and practice"? And looking at our guide book, what do we find?

As I look over the first missionary work of the church, as it is recorded in the New Testament, I find that the apostles chose out the strategic points in which to begin the work, and that when they were tempted to turn aside from this wise practice they were prevented by the Holy Spirit. For instance, let us look at the places where they began work; Jerusalem, Antioch in Syria, Antioch in Pisidia, Corinth, Ephesus, etc. "But," Luke says, "they were forbidden of the Holy Ghost to preach the word in Asia, and the Spirit suffered them not to go into Bythinia."

And this policy was continued, even after the days of the apostles, as is evidenced by our word Pagan, for that word meant originally a countryman, yet it came to mean one who was not a Christian, showing, what we know to be a fact, that long after most of the cities were permeated by the teachings of Christ, the country regions were still clinging to the old superstitions.

Now I believe the policy of the apostles and their successors was wise, both in the direction of rapidly spreading a knowledge of the Gospel, and also in the conserving of energy.

We all, especially those of us who are serving on the Home Missionary Committee, and those who are receiving help from the Home Missionary Society, are painfully aware that the financial resources at the command of our state for helping needy churches is very limited, so that every dollar has to be looked at several times before it can be decided where it will do the most good when it is set at work.

We of the Executive Committee also know that there are openings in the larger cities and their borders that we would like to occupy in order that our Church shall take its proper place among the churches. Promising openings, which would soon grow into churches that in the near future would not only be self-supporting, but would be contributing large sums to help establish other work. Yet we cannot occupy these places, because we have no money to adequately take care of them in their formative period. Why? Because we have too many calls from fields already established, and which must be taken care of to prevent their dying, and yet, many of which have been receiving help for many years, and, as far as the present outlook speaks, will have to be helped for unlimited years in the future.

Take a sample. One of the churches on our roll has been receiving help for thirteen years, generally at the rate of two hundred to two hundred and fifty dollars per year. It has now ten members. In the past four years (which is as far back as the yearbooks in my possession run) it has received five new members, and in the same time lost ten. Now I have no prejudice against this particular church and would not willfully do it an injury, but earnestly urge upon you that it is not good strategy in us who have the responsibility of pushing forward the interests of Christ in the Congregational way, to be putting 200 or 250 dollars every year into this and similar fields, when double the amount for one year, and decreasing amounts say for four years, would establish in any well selected center of one of our strategic cities a church that in the same period of years would grow into a church numbering its members by hundreds; not only self-supporting, but also contributing largely to the establishment of other churches; and reaching out in its Christian influence to many thousands who need the Gospel of Christ.

But at once, I know, some of you will say, But are not the small communities just as needy as the larger ones?

If I were to attempt to answer that question I should unhesitatingly say, No! and then go on to prove it, as I think I can.

But instead of answering that question I will simply say, Brother, your question is out of order now; we are duscussing **Strategic** Congregationalism, and I mean to urge upon you that it is better strategy, better tactics, better financial wisdom, better ecclesiastical foresight, better following of the Gospel way, and better for the spread of the knowledge of Christ in our own country and also in the world at large, to concentrate our efforts on the strategic points, and work the smaller ones from those centers.

We have, as a denomination, the reputation, and we are entitled to it, of having the majority of our churches in the country districts, poor and small. Let us wake up to our advantages and privileges and take some strategic positions for Christ, from which we can attack the smaller places, and they will fall an easy prey. Le us formulate a strategic policy at least.

SOMETHING THAT SHOULD HAVE PREFERENCE.

A Word from Margaret Sangster Concerning the Denominational Paper.

No home is fully furnished for every demand unless it has coming to it regularly a religious newspaper. We must be made aware of what is going on. We need to know what is being done in the world of religious thought and activity. We cannot be intelligent Christians unless we keep abreast of the rapidly changing and wonderfully progressing missionary movements of our time, and we ought to have information as to men and methods in the religious world. Shall we be thought narrow if we insist that the first requisite is not as some persons imagine, a well edited, non-sectarian journal, but rather a thoughtful, comprehensive and interesting denominational newspaper? People should know what is going on in their household and advance from that point to the issues that affect the community. One's denominational paper should take precedence and other literature follow. Why should we have so little denominationloyalty that we care nothing for the traditions of our church, for our own standards and our own work? Those who spend the small sum of money needful to keep them in touch with their own church will, all things considered, be better Christians and care more truly for the whole field than those who neglect this means of obtaining up-to-date information.

Among the Churches.

Modoc County.—The work at Adin, Lookout and Bieber, under the Rev. Harry Perks, is showing some encouraging growth. In recognition of their work among them the people of the valley recently presented Mr. and Mrs. Perks with a telephone and a share in the company; and now they are able to converse at home with many of the families in their large parish.

Kern County Churches.—The group of Pilgrim churches located in Kern county survived the summer's heat and seem to have considerable energy left over for the fall and winter campaign. Rev. J. K. Kirkland had good congregations at Rosedale all summer. He is also pastor at Wasco and is looking out for still another field where he may yet establish a preaching station. Rev. A. W. Thompson, whose center field is Panama, has a wide expanse of country to oversee, and that parish now includes Old River and Greenfield as preaching points. Rev. Edgar R. Fuller remained on his field all summer. Different departments of his church are studying the Bible and home missionary enterprises and heroes. Mr. Fuller has been in Kern county about a decade and his interest in the Pilgrim cause has never waned. He is sometimes called the Kern county Bishop of Congregationalism. Rev. F. O. Thayer, late of San Jacinto, as now pastor of Kern city and is working up an interest. Rev. A. A. Doyle was the last pastor of this field. He is now supplying at Ventura. Under the leadership of Rev. W. W. Riley, Oil Center is only awaiting money and the signal from the Building Society to begin work on their new church edifice, which is sorely needed. The Kern Association will meet Oct. 30th at Rosedale, its first meeting after organizing in June last.

Redwood City.—Last week was a memorable time in the history of the Redwood City Congregational Church. On Sunday, Oct. 7th, the church was rededicated. The people assembled joyfully in their renewed building for the first time since the earthquake. Rev. Wm. Rader of San Francisco preached the sermon, which was much appreciated by all. Rev. R. B. Cherington of Sunnyvale made the invocation. Rev. J. H. Kimball of San Mateo read the Scripture. Attorney F. H. Thorpe, secretary of the Board of Trustees gave an historical sketch of the church, and made the report of the building committee. Dr. C. G. Baldwin of Palo Alto, gave the "Expression of the fellowship of the churches." Rev. H. E. Jewett, who was pastor of the church for eleven years, made the rededicatory prayer. Before the prayer he mentioned the fact that the church had been re-dedicated when he was pastor thirty-four years ago. There were some present who were also present at that re-dedication. On Thursday night, Oct. 11th, the church was opened for a general "good time." A notable feature was the presence of four former pastors, whose combined pastorates cover over thirty years of the church's history—Revs. H. E. Jewett, R. H. Sink, L. D. Rathbone and F. H. Maar. Addresses were made by these brethren full of reminiscence, wit and humor. Members of the church also made addresses, the pastor presiding. Refreshments were served at a late hour and the large company assembled spent a delightful evening.

THE THIRD CHURCH IN ITS OLD PARISH.

Many have been interested to see what the Third Church, in San Francisco, would do since the great fire. Of course every one knows that that organization lost its building entirely when the city was burned. They had one of the best locations for work in the city, before the destruction of April 18th. Since then it has been a question whether or not that part of the Mission district would rebuild in residences as formerly. If, as some thought, the part of the Mission about 15th and Valencia, would build up in factories and such like business, then the old Third Church location would not be as good as in former times. It is not yet settled what the outcome will be in that regard.

Soon after the ruin of the city, the suggestion was made that now would be a good time to form a union of the three Congregational churches in the Mission district: Bethany, Third, and Olivet. Something was done looking to that consummation. That, however, came to naught, or has been settled as not feasible. Now, it is being talked of as the best move for the Third Church, to lease its old site, and with the proceeds carry on its work of preaching service, Sunday-school and Christian Endeavor, in a hall somewhere within their parish bounds. The best center for carrying out that plan, seems to be about Dolores and 17th streets. This is well within the bounds of their original parish, and will follow their members a few blocks towards the hills, and yet not desert the people who will certainly find homes among the factories, if they shall be built, in and near the old location.

There are very many of our people who are sure that, just now, when no one knows what the developments concerning residential centers will be, is a poor time to form a union, if a union is at all advisable. Indeed, almost all our active workers, who have no personal interest at stake, are convinced that we have not too many churches in San Francisco; or, if we have, the old Third Church, with its forty-six years of honorable history, its present numerical strength, and its financial ability, is not the one that should be called upon to summon the ecclesiastical undertaker.

"Dell."

THE BLESSEDNESS OF CHRISTIAN FELLOWSHIP ILLUSTRATED.

Those who were present at the prayer meeting at the Park Church in Lorin, last Wednesday evening, will never again have any doubt of the value of Fellowship Meetings, if, perchance they have had any misgivings in that line in days gone by.

This church in South Berkeley has had some little trouble lately, and so was in distress. The trougle bade fair to become seriously disheartening. At their meeting Wednesday last the members expected to grapple with the tangled affair. Hearing of the trouble, the Fellowship Committee of the Bay Association, together with some other brothers and sisters of the neighboring churches, met with them. The theme discussed and prayed over was, "With Christ in the Upper Room." When the hour appointed for testimony and prayer had passed, and the business was

reached that was feared by many, it seemed altogether too small a thing to disagree about, in the presence of the Lord Christ, there in the Upper Room. So that instead of distress and discussion, the presence of God's Spirit melted every heart, and fused all as one, under the hand of God.

To know that they were a part of the body of Christ—his Church in all the earth;—to know that all the other churches were interested in their welfare; to feel the friendly grasp of the hands of so many brothers and sisters in Christ; all this, and much more that was represented by that meeting, lifted their sad difficulty out of the small and unimportant, and showed its relation to the success of the Kingdom of God, in this whole community, and indeed the whole state. Nor were the people of the Lorin Church the only ones benefitted by the fellowship; but those who had left their own church prayer meetings, to help Lorin, perceived clearly the truth of that Scripture, "It is more blessed to give than to receive."

"Dell."

A UNIQUE AND SUGGESTIVE PROGRAM.

The Sonoma Association.

The next meeting will be at Sonoma, November 13-14. The Church in its various working aspects will be subject for consideration by papers and discussions. The program is a suggestive one in this respect and we give the topics as follows:

"The Church as a Pioneer, Developing Home and Foreign Missions."—Revs. E. E. Chakurian and W. L. Jones.

"The Church as a Nursery, Caring for the Little Ones."—Mrs. F, Duhring and J. McKinnon.

"The Church as a Training School, Fitting for Usefulness."—Rev. E. Hoskins and Mr. George Reading.

"The Church as a Family, Living in Loving Fellowship."—Rev. W. C. Ferris and Mrs. E. E. Chakurian.

"The Church as a Fortress, Protecting the Imperiled."—Rev. F. A. Bissell.

"The Church as an Army, Fighting Error and Iniquity."—Rev. A. B. Patten and Mr. L. G. Scott.

"The Church as a Life-Saving Crew, Rescuing the Perishing.—Revs. J. K. Harrison and W. D. Kidd.

Professor Nash of Pacific Theological Seminary is on the program for an address the first evening; and the second evening the Association sermon will be given by the Rev. A. B. Snider.

The discovery of a new vein of coal in the Pennsylvania anthracite regions, which, according to the surveyors, is a mile long, an eighth of a mile wide and twelve feet thick, is of decided importance to the industrial world. The diminishing supply of coal in the anthracite regions has been a matter of concern to those who look into the future of our fuel supply, and the Mahanoy Valley, where this new vein has been found, is one of the great coal-producing sections, with a large number of mines which have been worked for many years, but where the supply in some of the mines has begun to show signs of exhaustion within the next quarter century. The new coal find is in the heart of Schuylkill County, traversed by a large number of railroad lines, and its development will furnish another outlet for the labor market. That it should so long have remained unknown in this district is surprising.

The Home.

ALL THE DAY LONG.

"My day has all gone—'twas a woman who spoke,
As she turned her face to the sunset glow—
And I have been busy the whole day long;
Yet for my work there is nothing to show.

What was she doing? Listen; I'll tell you
What she was doing all the long day:
Beautiful deeds—too many to number;
Beautiful deeds in a beautiful way.

Womanly deeds that a woman may do,
Trifles that only a man can see,
Wielding a power unmeasured, unknown,
Wherever the light of her presence might be.

Humbly and quietly all the long day
Has her sweet service for others been done;
Yet for the labor of heart and of hand
What could she show at the set of sun?

Ah, she forgot that our Father in heaven
Ever is watching the work that we do,
And records He keeps of all we forget,
Then judges our work with judgment that's true;

For an angel writes down in a volume of gold,
The beautiful deeds that all do below.
Though nothing she had at set of sun,
The angel above had something to show."

A BOOK ON HAPPY WOMEN.

Some day when I have time, I am going to write a book about happy women. It will not be a large book, the material is too scarce. But it will be very interesting. So much has been written, you know, about great, famous, talented and good women; but no one has ever thought it worth while to chronicle the story of the happy woman. And yet—now that I come to think of it, I only know two such women at this time. One is feeble-minded—the gentlest, most placid the most buoyant creature you can imagine, for whom life had no sorrows; the other is living the selfless life of the true and consecrated mother. I used to know one other happy woman some years ago; but she is dead. She loved a certain kind of work—it was of a very high order. And the sternest, unlovliest duty held her back from it 25 years. Then one day the barriers were rolled aside, happiness came into her life like a flood; and she died. Perhaps, after all, it was not happiness she knew, but rapture. But I am sure there are more happy women in the world than it wots of; and when I write my book I shall seek them out. I have an idea that people will be surprised to know them. They will not want to talk of themselves, but what strange things have the power to narrate.

And now tell me, if you were going to make this search, where you would make it?

Among the season's debutantes, those fair young creatures in whose pathway there is not a thorn?

Among the famous, whose value to the world is recognized, whose daily need is homage?

Among those who have never known the smallest physical want?

Among those who flatter themselves that they have a mission?

Among the very rich?

Among the very poor?

Well you may be right. But I think that the happy woman of whom I am to write will be found among the workers who love their work and do it for its own sake.

One may be found at the loom, another, perhaps, with the pen in her hand, and both consecrated to their tasks as much as though the sacred oil has touched their foreheads.—Exchange.

COMMON DAYS.

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments, have more to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools, and everyday clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the New Year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountain top; but the test, the triumph, is at the foot of the mountain, on the level plain.

The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground and teach it to walk with feet, work with hands, and stand the strain of daily life, we have worse than lost it—we have been hurt by it.

A new light in our heart makes an occasion; but an occasion is an opportunity not for building a tabernacle and feeling thankful and looking back to a blessed memory, but for shedding the new light on the old path and doing old duties with new inspiration. The uncommon life is the child of the common day lived in an uncommon way.—Maltbie D. Babcock.

MY WORK.

Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When fragrant wishes beckon me astray:
"This is my work, my blessing, not my doom;
Of all who live, I am the only one by whom
This work can be done in the right way."
Then shall I see it not too great or small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

"GROWING NEW WOOD."

When Longfellow was well along in years, his head as white as snow, an ardent admirer asked him one day how it was that he was able to keep so vigorous and write so beautifully. Pointing to a blossoming apple tree near by, the poet replied: "That apple tree is very old, but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood every year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a litle new wood every year." And what Longfellow did we all ought to do. We cannot stop the flight of time; we cannot head off the one event that happeneth to us all; but we can keep on "growing new wood," and in that way keep on blossoming to the end.—Ex.

It is said of home-made troubles that they are very like home-made clothes, they never fit well, and they generally last longer than others. Do not, therefore, create imaginary ills, for they are not easily removed. Rest content with the troubles that God sends you; they are more suitable for you than self-devised sorrows, you will be better able to carry them, and the burden will prove a blessing.—Spurgeon.

The Quiet Hour.

A PRAYER.

O God, I pray thee grant to me
To find within the daily life
A space fenced off from earthly strife,
Where I may wait and watch for thee—

A garden which thyself hast made,
Where grow thy graces rich and fair,
And gently breathes the fragrant air,
And blooms the bliss that doth not fade.

And, listening, let me gladly run
With eager steps to walk with thee;
With heart aglow to talk with thee—
An hour when earth and heaven are one.

—Mark Guy Pearse.

INCOMPLETENESS AND COMPLETENESS.

A young Scotch girl, who was taken ill in this country, knowing that she must die, begged to be taken back to her native land. On the homeward voyage she kept repeating, "Oh, for a glimpse o' the hills o' Scotland!" Before the voyage was half over it was evident to those who were caring for her that she could not live to see her native land.

One evening, just at the sun-setting, they brought her on deck. The west was all aglow with the glory, and for a few minutes she seemed to enjoy the scene. Some one said to her, "Is it not beautiful?" She answered, "Yes, but I'd rather see the hills of Scotland."

For a little while she closed her eyes, and then opened them again, and with a look of unspeakable gladness on her face, she exclaimed, "I see them, noo, and aye they're bonnie." Then, with a surprised look, she added, "I never kenned before that it was the hills o' Scotland where the prophets saw the horsemen and the chariots, but I see them all, and we are almost there." Then, closing her eyes, she was soon within the veil. Those beside her knew that it was not the hills of Scotland, but the hills of glory that she saw.

Perhaps there are some fair hills toward which

you are now looking, and for which you are now longing, and you may be thinking that life will be incomplete unless you reach them. What will it matter if, while you are eagerly looking, there shall burst upon our vision the King's country, and the King himself comes forth to meet you and to take you into that life where forever you shall walk with him in white because you are found worthy!—The Watchman.

UNCALCULATING GOODNESS.

Genuine goodness is mostly shown in little things. Theologians have taken hold of the miracles of Christ and have made them evidences of Christianity. The age is attempting a rescue, but for long they were something grand and showy that exhibited a Being from another world. We are beginning to discern that for the most part our Lord only wished to comfort and relieve; and, wonderful as his wonders appear to us, Jesus himself never appears to think they are very wonderful. When others wondered, he said: "Greater works than these shall ye do, because I go nuto my Father." His miracles were just the sunshine of his love. Perhaps only one of those miracles had a world-wide and eternal significance—the miracle that befell when he rose from the dead. The rest were just deeds of gentleness and pity and helpfulness and of most kindly charity. He was sorry for the sick; he was troubled for the maimed; the moan of a mother and the anguish of a father were more than he could bear, and for their sakes he did the good that he could, and he did it to the utmost of his gift. We may depend upon it that a man who wants to do something grand will never do anything good, and that is why I am concerned about this view of the miracles of Jesus. A man who is anxious to do a resounding deed will never be a successful Christian. Unaffected goodness is content with the wayside and the home and its opportunity among neighbors; unaffected goodness shines on children and the lowly, on nobodies, on the shameful, and on failures. Goodness does not select and calculate. I have heard a lark, singing out of heaven, rain its melody upon a field of thistles. It is always the full heart that makes goodness, and goodness is just the overflow—the overflow that drenches all that happens to be near. The care of the heart is the best way to goodness, and the proof of the heart is always in what the world calls trivialities. I think if we were to compare the happiness of each day we should find that the best days are made up of nothings—nothings that, after all, are everything. Small attentions, gentle courtesies, kind looks from mild, approving eyes, kind words from lips on which the law of kindness sat, a little sunshine, a kiss when you did not expect so great a treasure, the face of an old friend found along the street, or the sight of another's joy as the cup ran over—and all the day is bright. The happiest days are not usually the days when big things happen, but the days rich in the little nameless unremembered acts of kindness and of love. This is a fact that those who are anxious to do good should bear much in mind. Goodness is not a monopoly of cleverness nor the produce of massive events and vast forces, but just the play of a heart at rest, the sweet savor of a meek and quiet spirit. Ask science of the secret of the rose and its aroma. What is any fragrance but still air laden with a myriad atoms, not one of which you can discern or weigh?—Wesleyan Magazine.

DECLINING "TO GET MAD."

No man is at his best when he has lost control of himself, and the time of all times when a man needs to be at his best is when he is being attacked. Yet how many men deceive themselves into thinking that they actually gain in force and effectiveness by letting go of themselves—"getting mad" and showing it—under provocation! To do so is both to weaken oneself and to uncover that weakness to others. The man who can contrive to smile, inside and out, no matter what the provocation to do otherwise, has a weapon that makes him hopelessly invincible to his enemies. The man who "gets mad" hands over his best weapon to the opposition.—Ex.

Young People.

TAME ANIMALS I HAVE KNOWN.

A thick fleeced lamb came trotting by,
"Pray, whither now, my lamb?" quoth I.
"To have," said he, with ne'er a stop,
"My wool clipped at the ba-ba shop."

I asked the dog: "Why all this din?"
Said he: "I'm fashioned outside in,
And all my days and nights I've tried
My best to get the bark outside."

A hen was cackling loud and long.
Said I to her: "How strange your song!"
Said she: "'Tis scarce a song; in fact,
It's just a lay, to be eggs-act."

I asked the cat: "Pray tell me why
You love to sing!" She blinked her eye.
"My purr-puss, sir, as you can see,
Is to a-mews myself," said she.

I asked the cow: "Why don't you kick
The man who whips you with a stick?"
"Alas! I must be lashed," said she,
"So I can give whipped cream, you see!"

—Nixon Waterman.

WHENCE CAME THE BIRDS?

An Indian Legend.

An Indian story that has been handed down, and is still believed by many Indian tribes, is one about the transformation of leaves into birds. Long years ago, when the world was young, the Great Spirit went about the earth making it beautiful. Wherever his feet touched the ground lovely trees and flowers sprang up. All summer the trees wore their short green dresses. The leaves were very happy, and they sang their sweet songs to the breeze as it passed them. One day the wind told them the time would soon come when they would have to fall from the trees and die. This made the leaves feel very sad, but they tried to be bright and do the best they could so as not to make the mother trees unhappy. But at last the time came, and they let go of the twigs and branches and fluttered to the ground. They lay perfectly quiet, not able to move except as the wind would lift them.

The Great Spirit saw them and thought they were so lovely that he did not want to see them die, but live and be beautiful forever, so he gave to each bright leaf a pair of wings and power to fly. Then he called them his "birds." From the red and brown leaves of the oak came the robins, and the yellow birds from the yellow willow leaves, and from the bright maple leaves he made the red birds; the brown leaves became wrens, sparrows, and other brown birds. This is why the birds love the trees and always go to them to build their nests, and look for food and shade.—

THE BEST BOOK FOR BOYS.

Whitelaw Reid, editor of the New York Tribune, was once asked by a New York merchant what was the best book for him to put into the hands of his clerks for a business handbook. He recommended "The Book of Proverbs," and the man went to the American Bible Society and bought a lot of them. We give below a few samples out of the book:

A wise son maketh a glad father.

A soft tongue breaketh the bone.

Labor not to be rich.

A good name is rather to be chosen than great riches.

Buy the truth and sell it not.

Look not upon the wine when it is red, when it sparkleth in the cup.

A faithful witness will not lie.

The borrower is servant to the lender.

He that loveth pleasure shall be a poor man.

He that soweth iniquity shall reap calamity.

How much better it is to get wisdom than gold.

Wine is a mocker, strong drink is raging.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Thine own friend, and thy father's friend, forsake not.

There is a friend that sticketh closer than a brother.

THE MAKING OF A PRESIDENT.

Franklin Pierce was widely celebrated for superior intellect, scholarly eloquence, and painstaking examination of details. Yet in his youth he was not at all fond of study. Although a fair scholar without any particplar effort on his part, he preferred various athletic sports to study. Nevertheless, his father, Benjamin Pierce, had early detected the signs of ability in this his favorite son, and determined that this boy should have the advantages of a good education. Franklin was accordingly withdrawn from the village school at Hillsboro and sent to Hancock and Francestown, then to Exeter, where he prepared for college. In 1820 he entered Bowdoin College, at the age of sixteen.

The boy Franklin was a tender-hearted, affectionate lad, and very fond of his home; and for some time after his arrival in Hancock he was exceedingly homesick. It seemed to him that he could never bear the strange new life there. At last he decided to run away home. He arrived at Hillsboro one Sunday morning, while part of the family was at church. His father, however, was at home, and met the fugitive at the door, but without any sign of welcome.

"Why have you come home, Frank?" he asked.

The boy was always truthful, and he did not flinch now. He answered simply, "I was homesick."

Without a word of reproach to his son, Governor Pierce sent for the coachman. "James," he said, "take the gray mare and the chaise and carry Frank half the way back to Hancock. He will walk the rest of the way."

The order was carried out to the letter, and Franklin was set down in the middle of a piece of dense woods. It would be of no use to disobey his father again. Franklin knew him too well for that. Dejectedly the boy turned his face toward Hancock, and trudged along mile after mile. The afternoon was waning, and the shadows in the woods were growing longer and longer. To add to his discomfort, a heavy thunder-shower was coming up; the first great drops of rain were already splashing down upon him. Presently the rain came down in torrents and drenched him to the skin. But he kept bravely on.

Late in the evening he reached his boarding-place in Hancock, footsore, tired, hungry, wet, but with a new determination in his mind. He would never give up in anything, however hard, again. In speaking in later years of the experience, he said, "I am convinced that it was the turning-point of my life, and I have always thanked my father for his firmness.—Ex.

Rabbi Hirsch of Chicago advances some new views regarding the Jewish question in Russia. As he is one of the most learned rabbis of the day and equally devoted to the interests of his people and to American ideas, his views are worth considering. In the first place, he thinks that any attempt on the part of other Governments to intervene or advise in behalf of the Jews in Russia does more harm than good, and that even President Roosevelt's well intended and carefully guarded efforts in that direction have reacted decidedly to the detriment of the Jews. "If the Americans want to help the situation in Russia," he says, "the best thing they can do at present is to leave it absolutely alone." This view is based on the stubbornness of the Russian character and the disposition of the Government and people to resent any sort of outside interference or advice. The rabbi thinks there is no remedy for the situation in Russia but time and the emigration of the Jews to other countries, and this, he says, is becoming more and more difficult every day. Many of the Jews in Russia are unable to leave that country and they are not a very welcome class of immigrants in any other. Thus they seem fated to remain between the upper and the nether millstones. The rabbi thinks the situation should tend to strengthen the Zionist movement, or the colonizing of the Jews in the Holy Land. This is a philanthropic movement, but it does not seem to appeal strongly to the Jewish masses anywhere.

"It is one hundred years since the failure of a bank in China," said a bank examiner. "More than nine hundred years ago, in the reign of Hi Hung, a bank failed. Hi Hung had the failure investigated, and to his indignation found it had been due to reckless and shady conduct on the part of the directors and the president. Hi Hung at once issued an edict that the next time a bank failed the heads of its president and directors were to be cut off. This edict, which has never been revoked, has made China's banking institutions the safest in the world."

A clergyman was dining in a hotel with some commercial travelers, who made jokes about him. He moved not a muscle of his face, and after dinner one of them approached him, saying, "How can you sit quietly and hear all that has been said without uttering a rebuke?"

"My dear sir," said the clergyman, "I am chaplain to a lunatic asylum."

"Mammy," said Pickaninny Jim, "why didn't you name me George Washington?'

"Sonny," was the answer, "I isn't gwine to name no mo' chillen George Washington. As soon as dey hyahs dat story 'bout bein' able to tell a lie, dey 'pears to git curious to find out whether it's so or not, and dey stahts in 'sperimentin' as soon as dey kin talk."

"Now thet all these summer boarders is sojournin' here," said the rustic on the cracker-barrel, "I reckon yer postoffice work's kinder heavy, ain't it, Josh?"

"Wal," replied the cross-roads postmaster, "it's mighty aggrevatin'. Sometimes I don't git time ter read all the postal cards."

She was dressed smartly and when she met a little urchin carrying a bird's nest with eggs in it, she said, "You are a wicked boy; how could you rob that nest? No doubt that poor mother is now grieving the loss of her eggs."

"Oh, she don't care," answered the boy, edging away: "she's on your hat."

Notary: "Sign your name here, Uncle Rastus."

Rastus: "Ah doesn't write me name, suh. Ah has no time fuh dem triflin' details o' business. Ah allus dictate ma name, suh."

The New Waitress—Shall I say "Dinner is served," or "Dinner is ready, ma'am?"

Mistress—If that cook doesn't do any better' just say, "Dinner is spoiled."

A boy in a Chicago school refused to sew, evidently considering it beneath the dignity of a ten-year-old man. "George Washington sewed," said the principal, taking it for granted that a soldier must; "and do you consider yourself better than George Washington?" "I don't know, time will tell," said he, seriously.—Popular Education.

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